

of these ancestor-gods, to wit, " those of the family, and those of the country, the latter being those of the reigning family. They do not differ as regards their nature. In national calamities those of the country are invoked, whilst, for purely family matters, those of the family are called upon. Moreover, each family has two sets of gods, those on the father's side and those on the mother's, those of *kwcnt* and those of *bakokwawa*. They are equal in dignity. Both can be invoked, and the divinatory bones are always asked to which the offering must be made. It seems, however, as if the gods on the mother's side were more tender-hearted and more popular than those on the father's. The reason for this is, perhaps, that relations are easier with the family of the mother than with that of the father. It is also just possible that it is a relic of the matriarchal period, when the ancestors of the mother only were known, and consequently invoked. At any rate, the part played by *batuknln* [uterine] nephews in the offerings shows that they are the true representatives of the gods, not of those of their father, but of their mother."<sup>1</sup> Among the Thonga " the belief in the continuation of life after death is universal, being at the base of the ancestrolatry, which is the religion of the tribe." <sup>L></sup> " How real is the ancestrolatry, the religion of the Thonga, of, in fact, all the South African Bantus ! How frequent and manifold are its manifestations ! This is the first, and the most perceptible set of their religious intuitions, and any European, who has stayed in their villages, learnt their language, and tried to

understand their  
customs, has had the opportunity of  
familiarizing himself  
with this religion." ><J

Among the Basutos and Bechuanas, who also belong  
to Sacrifices  
the great Bantu family, the sacrificial ritual is  
not highly chiefs"  
developed. " Only in great misfortunes which  
affect the among th  
whole people or the royal family, a black ox is  
slaughtered ; ^ o"s  
for in such cases they always think that the angry  
spirits Bechuana  
of the departed are the cause of all the  
suffering. \* Re  
auio^ioa ki badiinol say the people, ° the spirits  
are rob-  
bing us, ' The ox is led to the chiefs grave ;  
there they

<sup>1</sup> II. A. Junod, *op. ctt.* ii. 348 <sup>B</sup> II. A. Juncxl, *op. tit.*  
ii. 341.  
.y. <sup>u/?</sup> II. A. Junod, *op. df.* ii. 346.